

Encyclopedia Talmudit-Shelamim

Zadoq ben Aahron

אנציקלופדיה תלמודית:שלמים

Encyclopedia Talmudit: Shelamim

Shelamim - Peace offering.

Table of Contents

- 1 His essence**
- 2 The reason for the name**
- 3 Vow and donation**
- 4 The animals that bring peace offerings from them**
- 5 In the enumeration of the commandments**
- 6 Footnotes**

Its Essence

We were commanded that the priests perform the act of the peace offering, according to the law written in the section, as it is said: And if his offering be a sacrifice of peace offerings, etc.[1], and it further says for the completion of the work: And this is the law of the sacrifice of peace offerings, if he offers it for thanksgiving[2].

Four species they are the complete, the one is communal peace offerings and the three are individual peace offerings[3]: Communal peace offerings are most holy sacrifices*[4], and the community has no peace offerings except for one offering, and it is two lambs that come with the two loaves* on Shavuot[5].

Offerings of an individual are lesser-holy [6], and they are three types [7]: the first is the peace offering that comes without bread* with it [8], and this is what is called simply peace offerings [9], and they are festival peace offerings* [10] and joy peace offerings* [11] - and peace offerings that come with the first fruits* [12], and voluntary peace offerings, which a person vows to bring [13] - the second, peace offerings that come with thanksgiving breads*, and they are called thanksgiving* [14], and the third, peace offerings that the Nazirite offers on the day of the completion of his Nazirite days, and they also come with bread, and these peace offerings are called ram of the Nazirite* [15].

On the peace offerings that the Nazirite offers on the day of the completion of his Nazirite days, see also ram of the Nazirite. On those who eat individual peace offerings, and who eats each portion, see also eating of sacred offerings[16]. And there[17], on the time of their consumption.

On peace offerings that come with the first fruits*, see also First Fruits[18]. On the sacrificial parts of the peace offerings, which are offered on the altar, see also Sacrificial Parts. On the burning of the sacrificial parts on the altar, see also Burning (A)[19].

On the flaying-and-dismemberment* of the peace offerings, see there. On the sprinkling of the blood, see there sprinkling. On the breast-and-thigh* of the peace offerings, which are waved and given to the priest, see there breast and thigh. On the receiving of the blood, see there receiving.

On the slaughtering of the peace offerings which is in every place in the courtyard, see also slaughtering (b). On the peace offerings of the festival*, see also. On the peace offerings of joy*, see also. On the peace offerings that come with the thanksgiving breads*, see also thanksgiving.

On the waving of the breast and thigh of the peace offerings, see also waving. On the two lambs that come with the two loaves* on the Festival of Weeks*, see also lambs of Atzeret.

The Reason for the Name

In the reason for the name “Shelamim,” several reasons are stated: A) Some of the Tannaim hold that whoever brings Shelamim brings peace to the world[20], and they are called Shelamim because they cast peace in the world[21], as every offering is derived and named from the action for which it is brought, the sin offering* for the sin it comes upon, the burnt offering* for what rises in the heart, which is the thought, the guilt offering* for the guilt of the soul, and if so, the name Shelamim also indicates the bringing of peace because of them[22], and therefore whoever brings Shelamim brings peace to the world, as their name indicates about them[23].

(b) And there are among the Tannaim those who hold that they are called “peace offerings,” because everything is peace in them: the blood and the fats to the altar, the breast and the thigh* to the priests, the skin and the flesh to the owners[24]. And this is the way of peace, that all eat together[25], for the peace offering comes after there is peace between a person and the Omnipresent. Therefore, its matter is that they eat it at one table, the owners, the priests, and

the Name be exalted[26], which is not the case with other offerings, some of which are entirely for the altar and some for the altar and the priests but not for the owners[27].

And according to their opinion, it is not to be explained that it is because the one who brings peace offerings brings peace to the world, for it is not the way of the scripture to derive the name of a thing from what results from it, but from what is in it itself[28].

(3) And there are from the early ones who gave a reason for the name, that it is a language of payments, that he pays his vow[29]. (4) And there are from the early ones who gave a reason for the name, that it is from the language of “and all my desires he fulfills”[30], “whole stones”[31].

Vow and Donation

He who vows in his distress to bring peace offerings, or whose spirit voluntarily moves him to bring praise to the Name, not as a vow and not as a thanksgiving, he brings it[32], as it is said: And this is the law of the sacrifice of peace offerings, etc.[33] And if he vows or voluntarily offers the sacrifice of his offering[34], and this is called “voluntary peace offerings”[35].

The individual brings peace offerings of a freewill offering, and the community does not bring peace offerings of a freewill offering[36].

If because it is said: from the cattle he shall bring [37], and it is an extra word, for it should have said: “if from the cattle he brings”, and the explanation of the verse “he” is that an individual shall bring, but not a community [38].

Or because it is said: And if a man offers a sacrifice of peace offerings to the Lord to fulfill a vow or as a freewill offering[39].

The animals that bring peace offerings from them

The peace offerings - besides the two lambs that come with the two loaves* and the ram of the Nazirite* - come from the sheep and from the goats and from the cattle[40], as it is said: And if his offering is a sacrifice of peace offerings, if he offers it from the cattle[41], and it is said: And if his offering is from the flock for a sacrifice of peace offerings[42], and it is said: And if his offering is a goat[43].

And the bird does not come as peace offerings[44], as it is said: And if from the bird a burnt offering[45], a bird is a burnt offering, and the bird is not peace offerings[46].

The peace offerings come from males and females[47], as it is said: If from the cattle he offers, whether male or female[48], and it is said: And if from the flock his offering for a peace offering to the Lord, male or female[49].

And in any case, they did not permit to come a tumtum* and an androgynous* [50], as it is said: if male if female[51], one who is definitely male or definitely female, excluding a tumtum and an androgynous[52].

On peace offerings, which do not come from an animal that is not eight days old, see also lacking time.

On peace offerings, which do not come from sheep that are more than two complete years from day to day, and in cattle three years, see sacrifices.

In the count of the commandments

The commandment of making peace offerings is counted in the enumeration of the commandments*[53]. The enumerators of the commandments who count sections in the enumeration of the commandments[54], there are those who count it as a section by itself[55].

And there are those who count it both in the general section of burnt offerings, meal offerings, and peace offerings[56], and in the general positive commandments of vows and donations and burnt offerings and peace offerings[57].

And there are those who count the commandments who count sections in the count of the commandments, who did not count it as a section, but as two positive commandments: to bring cattle peace offerings, and to bring sheep peace offerings[58], and the latter explained in their opinion that they did not count it as one positive commandment, because each one comes in the scripture as a separate section by itself[59], therefore each one should be counted as a separate commandment[60].

And most of the enumerators of the commandments count this commandment as one positive commandment[61].

Footnotes

1. ↑ Leviticus 3:1.
2. ↑ See Leviticus 7:11-12. See Sefer HaMitzvot by Rambam, Positive Commandment 66; Chinuch Commandment 141.
3. ↑ See Rambam, Maaseh HaKorbanot 9:3; Chinuch Commandment 141.
4. ↑ See Rambam there 4; see Chinuch there.
5. ↑ Chinuch there.
6. ↑ See Mishnah Zevachim 55a; see Rambam there 4 and 5; see Chinuch there.
7. ↑ See Rambam there 5; see Chinuch there.
8. ↑ See Rambam there; Chinuch there.
9. ↑ See Rambam there; see Sefer Mitzvot Gadol, Positive Commandments 183.
10. ↑ See Rambam there; see Sefer Mitzvot Gadol there; see Chinuch there.
11. ↑ See Rambam there; see Sefer Mitzvot Gadol there; see Chinuch there.
12. ↑ See Bikkurim 298 and onwards.
13. ↑ See Tziyon 32 and onwards.
14. ↑ See Rambam there; see Chinuch there.
15. ↑ See Rambam there; Chinuch there.
16. ↑ Tziyon 24a and onwards.
17. ↑ Tziyon 104 and onwards.
18. ↑ Tziyon 298 and onwards.
19. ↑ Tziyon 49 and onwards.
20. ↑ See Rabbi Yehuda in Torat Kohanim, Leviticus, Dibura D'Nedavah, Chapter 16 and Pishgah 17 and Midrash Aggadah (Buber) Leviticus 3:1.
21. ↑ See Rashi there, in the first explanation.
22. ↑ Korban Aharon on Torat Kohanim there.
23. ↑ See Korban Aharon there.
24. ↑ Another explanation in Torat Kohanim there and Pishgah 17 there; see Rashi there, in the second explanation; see Rashbam there, in the name of our Rabbis; see Rabbi Yosef Bechor Shor there.
25. ↑ Rabbi Yosef Bechor Shor there.
26. ↑ Ralbag there.
27. ↑ Korban Aharon there.
28. ↑ See Korban Aharon there.
29. ↑ See Tziyon 32 and onwards. See Rashbam there; Chizkuni there.
30. ↑ Isaiah 44:28.
31. ↑ Deuteronomy 27:6. Ramban Leviticus there.
32. ↑ See Ibn Ezra Leviticus 7:16.
33. ↑ Leviticus there 11.
34. ↑ There 16.

35. ↑ See Alshich there 16.
36. ↑ Torat Kohanim Leviticus Dibura D'Nedavah Chapter 16: Shelamim Nedavah; Chizkuni Leviticus 21:22.
37. ↑ Leviticus 3:1. See Torat Kohanim there and Pesikta there.
38. ↑ Korban Aharon to Torat Kohanim there.
39. ↑ Leviticus 21:22. See Chizkuni there.
40. ↑ Rambam Maaseh HaKorbanot 1:11; Sefer Mitzvot Gadol Positive Commandments 183; Chinuch Commandment 141.
41. ↑ Leviticus 3:1.
42. ↑ There 6.
43. ↑ There 12. See Kesef Mishneh there.
44. ↑ See Torat Kohanim in Tziyon 46; Rambam there; Sefer Mitzvot Gadol there; Chinuch there.
45. ↑ Leviticus 1:14. See Torat Kohanim in the next Tziyon.
46. ↑ Rabbi Shimon in Torat Kohanim Leviticus Dibura D'Nedavah Parasha 6. And similarly for Rabbi Yehuda in Torat Kohanim there: The bird is an Olah and not a Shelamim. See there the different Kal Vachomer for each of the Tannaim that the precision comes to reject, and see Korban Aharon there.
47. ↑ Rambam Maaseh HaKorbanot 1:11; Sefer Mitzvot Gadol Positive Commandments 183; Chinuch Commandment 141.
48. ↑ Leviticus 3:1.
49. ↑ There 6. See Kesef Mishneh there.
50. ↑ Torat Kohanim Leviticus Dibura D'Nedavah Parasha 3.
51. ↑ Leviticus 3:1.
52. ↑ Ralbag ibid.; see Korban Aharon to Torat Kohanim ibid.
53. ↑ See Azharot "Atah Hinchalta" (Mahzor (Goldschmidt) Shavuot p. 618); see Geonim and Rishonim Sheb'Tzion 55 and onwards.
54. ↑ See entry "Count of the Commandments."
55. ↑ See Azharot of Rabbi Eliezer HaZaken "Emet Yehegeh Chiki" (Mahzor (Goldschmidt) Shavuot p. 667): Peace offerings etc. will be accepted for your doers; see Azharot of Rabbi Yosef Barzeloni "Eizeh Makom Binah" (published in North African Mahzorim for Shavuot) in the sections: Zeal of Peace Offerings.
56. ↑ Bahag Parsha 7.
57. ↑ Bahag 43:172.
58. ↑ Saadia Gaon in Azharot "Et Hashem Elokecha Tira" (Siddur Saadia Gaon p. 161): also peace offerings of cattle and sheep, according to R.Y.P. Perla on Sefer HaMitzvot of Saadia Gaon Positive Commandment 110, and in Azharot "Anochi Esh" (Siddur Saadia Gaon p. 194): He brought me arranged etc. peace offerings of sheep and cattle.
59. ↑ See Leviticus 3:1-5, 6-17.
60. ↑ See R.Y.P. Perla ibid. Positive Commandment 107.
61. ↑ Azharot of Rabbi Shlomo Ibn Gabirol (published in Sephardic Mahzorim for Shavuot) "Shamor Libi Ma'aneh" Positive Commandments 135; Maimonides Mishneh Torah, Hilchot Ma'aseh HaKorbanot 9:3 and Sefer

HaMitzvot Positive Commandment 66; Sefer HaChinuch Commandment 141; Sefer Mitzvot Gadol Positive Commandments 183; and more.

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Korban Shelamim

Zadoq ben Aahron

קורבן שלמים

Peace offering (Korban Shelamim)

Offering of peace is one of the types of offerings that were brought in the Temple.

A peace offering generally comes as a freewill offering, and its meat is divided into three parts: the fats - are offered on the altar, the breast and the thigh - are given to the priests for eating, and the rest of the meat of the offering - is eaten by the owners.

A peace offering is, generally, a type of lesser holiness offering, and therefore its meat is eaten in all the sacred area of Jerusalem, and not only in the Temple.

How many interpretations were given to the name “peace offerings.” The sages, in the halachic midrash Sifra[1], brought two interpretations: A. “Rabbi Judah says: Whoever brings peace offerings - brings peace to the world.” B.

“Another interpretation: Peace-offerings - that all is peace in them, the blood and the fats to the altar, the breast and thigh to the priests, the skin and the meat to the owners.”

And there are those who explained that “peace offerings” is from the language of payments, since a peace offering is a freewill offering, that a person vowed or volunteered to bring, and now he is obligated to pay his vow, as it is said[2]: “When you make a vow to the Lord your God, do not delay to pay it.”[3]

Table of Contents

- 1 The different types of peace offerings**
- 2 The process of the offering and the eating**
- 3 See also**
- 4 For further reading**
- 5 Footnotes**

The different types of peace offerings

Peace offerings of a freewill - a peace offering that comes by an individual in a vow or in a freewill offering. [4] A vow is when a person says: “Behold, upon me a peace offering” and thereby obligates himself to bring an offering.

If this person subsequently consecrates an animal for his sacrifice, then even if the animal dies or is lost - his obligation to bring an animal for the sacrifice does not lapse, since his obligation to offer peace offerings is not dependent specifically on the animal he consecrated.

A freewill offering is when the person says: "Behold, this animal is a peace offering."

In his statement, he consecrates this specific animal as a peace offering, and if it dies or is lost - he is exempt from bringing another animal for the sacrifice, because his obligation was only on this animal.

Peace offerings of the festival - an individual sacrifice that a person is obligated to offer during the pilgrimage on the three festivals, as it is written[5]: "Three times you shall celebrate for Me in the year".

Initially, one should bring the offering on the first day of the festival, but if the person erred or transgressed and did not bring the offering on the first day - he can bring it on the remaining days of the festival, including Shemini Atzeret.

Also on the holiday of Shavuot, there are six days for compensation (6th-12th of Sivan), in which the offering can be brought. Thus, if the first day falls on Shabbat - the offering is brought on one of the following days.

Offerings of Joy - an individual offering brought on festivals, in order to eat from it and rejoice on the holiday with his household and with the poor and needy, as it is written[6]: "And you shall rejoice in your festival, you and your son and your daughter and your male servant and your female servant and the Levite and the stranger and the orphan and the widow who are within your gates."

The sages learned that joy is the eating of peace offerings, according to the verse stated in the commandment about the establishment of the altar on Mount Ebal[7]: "And you shall sacrifice peace offerings and eat there, and you shall rejoice before the Lord your God."

If a person has other sacrificial meat that he can eat from during the festival days, such as animal tithe - he is exempt from offering this sacrifice.

Celebration of the Fourteenth - A special offering that comes on the fourteenth of Nisan in order to eat from it before Passover, so that the person will eat the Passover when he is no longer hungry, and the Passover will be eaten "on satiety".

This offering is not obligatory, and it comes only when the Passover is offered on a weekday (and not on the Sabbath, since this offering does not override the Sabbath), in purity (and not when most of the public are impure, since this offering, unlike the Passover offering, does not override impurity), and in scarcity (when the Passover meat is not sufficient to satisfy the participants alone).

Shalmei Bikkurim - One who brings to the Temple first fruits from the seven species, is obligated to bring with them a peace offering.[8]

Thanksgiving offering - a type of peace offering that comes in a vow or a donation, as thanks to God for salvation or rescue.

The laws of the thanksgiving offering differ in several details from the laws of the peace offering, as follows, yet nevertheless it is considered a type of peace offering.[9].

In a thanksgiving offering, besides the animal being offered, one must also bring forty loaves, ten from each of the following types: fine flour mixed, unleavened cakes, unleavened wafers - these three without leavening, and leavened loaves, with one loaf from each type given to the priest, and the rest to the owner.

Another difference between a thanksgiving offering and a regular peace offering is that a thanksgiving offering is only eaten on the day of the offering and the night following it, whereas a peace offering is also eaten on the second day after the offering.

Ram of a Nazirite - the Nazirite at the completion of his Nazirite days is obligated to bring three offerings: burnt offering, sin offering, and peace offering.

The peace offering of the Nazirite is a ram, and the Nazirite brings together with it twenty loaves, ten cakes and ten wafers, both unleavened.

Also in the ram of a Nazirite, as in the thanksgiving offering, one bread from each type is given to the priest, and the eating is limited to the day of eating and the night following it.[10]

Peace offerings of Atzeret (or: communal peace offerings) - on the festival of Shavuot, a special offering is brought to the Temple - the two loaves.

Together with this offering, two lambs are sacrificed for peace offerings. This offering is the only peace offering that is a communal offering.

This offering, even though it is called in the Torah “peace offerings”[11], is fundamentally different in its laws from the laws of the peace offering: while the peace offering is “lesser holiness”, the communal peace offerings are “most

holy” (and see below).

The Process of Sacrifice and Eating

The peace offering is unique in that it comes from all types of animals fit for sacrifice: bulls, sheep, and goats, males and females, large and small (meaning: without age restriction)[12].

The exceptions to this rule are the peace offerings of a nazirite, which can only come as a male ram, and the communal peace offerings, which can only come as male lambs.

The offering of the peace offerings includes several stages[13], most of which are not unique to it[14]:

1. Semicha - the placing of the hands of the owner of the sacrifice on the head of the animal.

In offerings that come to atone for a certain sin, the offerer confesses his sin at the time of the laying on of hands; however, in peace offerings, which do not come for a sin, there is no place for confession.

With this, according to the Rambam[15], the one who offers peace offerings says “words of praise” at the time of the laying on of hands.

2. Slaughtering - The slaughtering of the peace offerings is done in any place in the courtyard, as the law of “lesser holy offerings.” The slaughtering of the communal peace offerings - is done specifically in the north of the courtyard, as the law of “most holy offerings.”
3. Receiving the blood that is spilled from the animal by a priest, in a vessel called “mizrak”.
4. The carrying of the blood by the priest to the altar of burnt offering.
5. Throwing of the blood by the priest on two corners of the altar: the northeast corner and the southwest corner.

The blood needs to be placed on each corner so that it will be seen on both sides of the corner (“two applications that are four”).

6. Pouring of the remnants - if blood remains in the bowl, it is poured in a special place at the base of the altar at the southwest corner.
7. Waving - The waving is a unique action for the peace offering (besides in the peace offering, it is practiced only in the guilt offering of a leper).

The priest takes the parts of the sacrifice that are offered on the altar (the “emurim”), and the parts of the sacrifice given to the priest (breast and thigh; in the ram of a Nazirite also “cooked foreleg” and two loaves, one of each type; in the thanksgiving offering also four loaves, one of each type) places them on the hands of the owner, places his hands under the hands of the owner, and together they wave everything up and down, and to the four sides.

In “peace offerings of communal sacrifices” two wavings are performed: the first, when the lambs are alive - the priest waves the two live lambs together with the two loaves; and the second, after the slaughter - the priest waves the breast, the thigh, and the fats with the two loaves.

8. The offering of fats - A priest takes certain parts from the animal (fat, kidneys, and more), brings them up to the top of the altar, and places them on the burning arrangement of wood.

9. Libations - Together with the peace offering, wine is brought, and it is poured (libated) on the altar.

As well, they bring a meal offering of libations - an offering made of fine wheat flour and oil mixed together, and they burn it on the altar.

The exact quantities of the fine flour, the wine, and the oil depend on the type of animal being offered as a peace offering.[16]

10. Eating the meat - the meat of the peace offerings is eaten by the owners, except for the breast and the right thigh which are eaten by the priests and their families.

In the ram of the Nazirite, the priest also receives “a boiled foreleg” and two loaves. In the thanksgiving offering, the priest also receives four loaves.

Peace offerings are eaten on the day of the offering, the night following it, and the day after the offering, until sunset. The thanksgiving offering and the ram of the Nazirite are eaten only during the day of the offering and the night following it.

Eating of the peace offerings, including the parts given to the priests, is done throughout Jerusalem.

Sacrifices of communal peace offerings are eaten by male priests only, in the courtyard of the Temple, on the day of the offering and the following night.

See also

Breast and thigh

For further reading

Talmud Bavli Tractate Zevachim Page 55a.

Counters of Commandments:

Book of the Commandments by Rambam, Positive Commandment 66.

Book of Education, Commandment 141.

Poskim:

Mishneh Torah by Rambam, Laws of Sacrificial Procedure, Chapter 9.

כ"ד מתנות כהונה (The Twenty-Four Priestly Gifts)



Twenty-Four Priestly Gifts (Kaf-Dalet Matanot Kehunah)

I. Ten Gifts in the Temple (Eser Matanot ba-Mikdash)

1. **The meat of the sin offering** – *Besar Chatat* (בשר חטאת)
 2. **The meat of the definite guilt offering** – *Besar Asham Vadai* (בשר אשם ודאי)
 3. **The meat of the conditional guilt offering** – *Besar Asham Talui* (בשר אשם תלוי)
 4. **The meat of the communal peace offerings** – *Besar Zivchei Shalmei Tzibbur* (בשר זבחי שלמי ציבור)
 5. **The bird sin offering** – *Chatat ha-Of* (חטאת העוף)
 6. **The log of oil of the leper** – *Log Shemen shel Metzora* (לוג שמן של מצורע)
 7. **The two loaves [of Shavuot]** – *Shtei ha-Lechem* (שתי הלחם)
 8. **The showbread** – *Lechem ha-Panim* (לחם הפנים)
 9. **The remnants of the meal offerings** – *Sheyarei Menachot* (שירי מנחות)
 10. **The remnants of the omer meal offering** – *Sheyarei Minchat ha-Omer* (שירי מנחת העומר)
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II. Four Gifts in Jerusalem (*Arba Matanot bi-Yerushalayim*)

1. **The firstborn of an animal** – *Bechor Behemah* (בכור בהמה)
 2. **That which is lifted from the thanksgiving offering and the Nazirite's ram** – *Ha-Muram mi-Todah ve-Eil Nazir* (המורם מתודה ואיל נזיר)
 3. **The first fruits** – *Bikkurim* (ביכורים)
 4. **The hides of the most holy sacrifices** – *Orot Kodshei Kodashim* (עורות קדשי קדשים)
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III. Ten Gifts in the [Israelite] Borders (*Eser Matanot ba-Gevulim*)

1. **The great heave offering** – *Terumah Gedolah* (תרומה גדולה)
 2. **The tithe of the tithe** – *Terumat Ma'aser* (תרומת מעשר)
 3. **The dough offering** – *Challah* (חלה)
 4. **The first of the fleece shearing** – *Reishit ha-Geiz* (ראשית הגז)
 5. **The foreleg, the cheeks, and the maw** – *Zeroa, Lechayayim ve-Keivah* (זרוע, לחיים וקיבה)
 6. **The redemption of the firstborn son** – *Pidyon ha-Ben* (פדיון הבן)
 7. **The redemption of a firstborn donkey** – *Peter Chamor* (פטר חמור)
 8. **Items devoted to the Temple (devoted things)** – *Charamim* (חרמים)
 9. **A field of ancestral heritage** – *Sedeh Achuzah* (שדה אחוזה)
 10. **The stolen property of a proselyte [with no heirs]** – *Gezeil ha-Ger* (גזל הגר)
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Footnotes

1. ↑ Dibura D'Nedava, Chapter 16, Sections 1-2.
2. ↑ Deuteronomy Chapter 23 Verse 22.
3. ↑ Rashbam and Chizkuni on Leviticus Chapter 3 Verse 1.
4. ↑ Source: Leviticus Chapter 3, and Chapter 7 Verses 15-16.
5. ↑ Exodus Chapter 23 Verse 14.
6. ↑ Deuteronomy Chapter 16 Verse 14.
7. ↑ Deuteronomy Chapter 27 Verse 7.
8. ↑ Rambam, Laws of Bikkurim Chapter 3 Halacha 12, based on Deuteronomy Chapter 26 Verse 11.
9. ↑ See Leviticus Chapter 7 Verses 11-12: "And this is the law of the sacrifice of peace offerings, which he shall offer to the Lord. If he offers it for a thanksgiving...".
10. ↑ Source: Numbers Chapter 6, Verses 14-15, 19-20.

11. ↑ Leviticus Chapter 23 Verse 19.
12. ↑ Except for an animal that has not yet passed eight days since its birth.
13. ↑ See Leviticus Chapter 3, there Chapter 7 Verses 11-16 and Verses 28-34, and Mishnah Tractate Zevachim Chapter 5 Mishnahs 6-7.
14. ↑ The laying on of hands exists in most individual offerings. The slaughtering, receiving of the blood, and its carrying exist in every offering. The sprinkling of the blood as described below also exists in the burnt offering and guilt offering. The burning of the fats exists in most offerings, except for the burnt offering which is entirely burnt.
15. ↑ Laws of the Sacrificial Procedure Chapter 3 Halacha 15.
16. ↑ Numbers Chapter 15 Verses 1-16.

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